

T H E

# REHEARSAL.

1. A *Nota Bene* for the Story of Taunton.
2. A sure Mark to Distinguish those who Profess Great Loyalty to the Queen.
3. An Answer to *De Foe*, who says, That the Right to the Crown do's not Come by Line, and Succession. And is not valid till the Coronation. Wheace he Derives the Title of Sacred.
4. Why Kings are call'd Sacred. They are so before Coronation.
5. The Testimony of *Vox Populi* to this, in the Proclamation of K. Char. 2.
6. The Proclamation.

WEDNESDAY, July 31th 1706.

(1.) *Rehearsal.*

**B**Efore I enter upon any other Business, I have a *Nota Bene* to Add to the story of Taunton, which I told Num. 119. &c. lest it be Forgot. And that is, that the most Furious Active Whiggs who have Distinguish'd themselves in Expressing their Joy for Success in the Church-Wardens Suit, were Notorious King-Leaders in Monmouth's Rebellion, and Zealous Observers of the Eleventh of May, the Day on which the Siege of Taunton was Rais'd by the Rebels in the time of K. Char. I. Which Day is now Triumphant kept, in Opposition to the 29th. of May; And they Broke open the Church and Belfrey by Force, when Mr. Tard was Church-Warden, and wou'd not let them Ring; as they have done likewise many other times.

(2.) This is a Specimen of Whigg-Loyalty. And this is a Sure Mark to know who are truly Zealous for the Queen. Many Pretend to be Zealous for her, but it is upon no other Foot than that which brought her Royal Grand-Father to the Block. This they join in all their Acclamations to her Majesty. Which is an *Innuendo* I delight not to Explain. And while she, and all the Good People of the Land Mourn, these Triumph over the Ashes of Monarchy, which they Beheaded on the 30th. of January, 1648.

Country-m. This is a Good Mark, and I shall not Forget it. When any Pretend to be Zealous for the Queen, I'll say to them, Hark ye Friend, what do you think of the 30th. of January! Was that a Good Days Work? And if I find 'em Boggle there, I'll set my Mark upon 'em. And conclude 'em to be Enemies to the Queen, whatever they Pretend.

(3.) But Master, you must not Forget your Promise to Answer the Review of the 13th. Instant, Vol. 3. N. 84. which Mr. *De Foe* has given as an Abstract of his Great Sayr upon *Jure Divino*. And pray Master, let me know what you have to say to what he there Asserts, that the Right to the Crown do's not

Come by Blood, Line, or Descent. And that the Title of Sacred is not given to any King or Queen till their Coronation.

*Rehears.* What do's he make of the Coronation?

Country-m. He says it is a Consecration, from the French word for Coronation, which he says is *Sacre*, which adds he, Explains it very well, and is nothing, the FORMALITIES of the PRIESTS excepted, but PROCLAIMING the King, and Asking the People, if they are willing he shou'd Reign over them. And says he, I appeal to Coronation Forms for the Truth of this.

*Rehears.* Then he makes Coronation and Proclamation the same thing. And to be a Consecration. It is the Heralds who Proclaim. Can the Heralds CONSECRATE? Or is the Shouting of the Mobb at a Coronation, a Consecration? For he Ridicules the Anointing by the Priests, and their setting the Crown upon the King's Head, as Meer Formalities! But he will not let that be a Formality, when at the Coronation, the Bishop leads the King to the 4 Corners of the Stage on which the Throne is Erected, and Asks the Spectators if they will have this Man to Reign over them? This must not be a Formality, but the Essential Foundation and Original of Government, as Flowing from the People! And their Huzzas is a true Whigg-Consecration!

But then they shou'd be Admitted to Vote at the Coronation. And the People present ought to be Chosen by the whole Body of People to Vote in their Names. Whereas it is only a Tumultuary Mobb that Crow'd in at a Coronation. And if any of them shou'd say, NO, when the Question is Ask'd, Will you have this Man to Reign? He wou'd be Seiz'd and Condemn'd as a Traitor. And this Ceremony is only us'd, to give the People an Opportunity to Express their Joyfulness and Cheerfull SUBMISSION. Not to put any Authority in their Hands, or to suppose any such in them, to Reject their King.

It is like as when at the Coronation Dinner, the King's Champion comes in Armour, and Challenges any to Fight with him who shou'd Deny

Deny the King's Title. But if any shou'd Accept his Challenge, the Hang-Man wou'd Decide it.

These are *Essentials* with these Men, but the Anointing by the Priests is a Meer Formality!

(4.) But I must tell Mr. De Foe, and those who are *Mis-led* by him, that the *Sacredness* of Kings, comes from their Office, as being Entrusted with the *Sword of God*, for the *Civil-Government* of the World, next and Immediately under Him. And this is *Confirm'd* to them, in the *Name of God*, by his Priests who Represent his Person, and whom he has Invested with his *Supreme Authority* in things Relating to God. Therefore Kings are Anointed by the Priests of God, and Receive their Crowns from Them, that is, from God, as Holding from Him alone. So Kings are *Sacred* from their Office. Which is *Confirm'd* at their Coronation. And in *Hereditary Monarchies* the *Regal Right* comes Immediately upon the Death of the Predecessor, before Proclamation or Coronation. According to the *Maxims* of our Law, That the King never Dies. I cou'd Prove this at large from our Laws. In the *Act of Recognition* of K. James. 1. His Right is Acknowledg'd by Proximity of Blood, which is call'd the Law of God as well as of Man. And so his Title is own'd to be *Jure Divino*. So in the Recognition of Q. Eliz. and others.

(5.) But I will give one Instance more, because it is more the *Vox Populi* than any of the others. And that is the *Act* made for Proclaiming K. Char. 2. before his Restoration, by the Lords and Commons and others of the People, after all the Arguments and Long Experience of Popular Government. And while it was Fresh in their Minds, I'll give it you *Verbatim*, because the Words are *Weighy*, and Answer all these Pretences of De Foe and the Rest of our Popular Orators. Thus then it follows.

#### (6.) A Proclamation.

Although it can no way be doubted, but that His Majesty's Right and Title to his Crowns and Kingdoms, is, and was every way compleated by the Death of his most Royal Father of glorious Memory, without the Ceremony or Solemnity of a Proclamation: Yet since Proclamations in such Cases have been always used, to the end that all good Subjects might upon this Occasion Testifie their Duty and Respect; And since the Armed Violence, and other the Calamities of many Years last past, have hitherto Deprived us of any such Opportunity, Wherein we might Express our Loyalty and Allegiance to his Majesty: We therefore the Lords and Commons now

Assembled in Parliament, together with the Lord Mayor, Aldermen, and Commons of the City of London, and other Free-Men of this Kingdom now Present, do according to our Duty and Allegiance, Heartily, Joyfully, and Unanimously, Acknowledge and Proclaim, That immediately upon the Decease of our late Sovereign Lord King Charles, the Imperial Crown of the Realm of England, and of all the Kingdoms, Dominions, and Rights belonging to the same, did by Inherent Birth-Right, and Lawful and Undoubted Succession, Descend and Come to his most Excellent Majesty, Charles the Second, as being Lineally, Justly, and Lawfully next Heir of the Blood-Royal of this Realm; And that by the Goodness and Providence of Almighty God, he is of England, Scotland, France and Ireland, the Most Potent, Mighty, and Undoubted King: And thereunto We Most Humbly and Faithfully do Submit and Oblige our Selves, our Heirs and Posterities for ever.

God save the King.

Tuesday May 8. 1660.

Order'd by the Commons assembled in Parliament, That this Proclamation be forthwith Printed and Publish'd.

Will. Jessop, Clerk of the Commons House of Parliament.

London, Printed by Edward Husbards and Thomas Newcomb, Printers to the Commons House of Parliament.

#### ADVERTISEMENT. Lately Publish'd.

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